

تعلم القرآن الكريم لفظاً لفظاً

Study the Meaning of  
the English Translation of

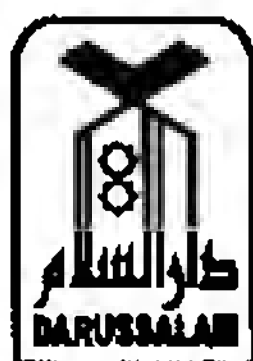
# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English

Volume 1

Part 1-10

Compiled by  
**DARUSSALAM**



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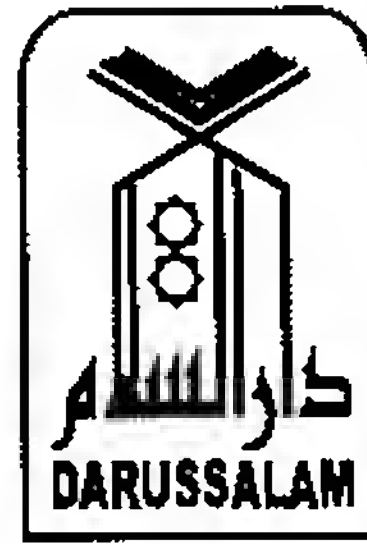
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ٤٠]

“And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?” (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾ [محمد: ٢٤]

“Do they not then **think deeply (contemplate)** in the Qur’ân, or are their hearts locked up (from understanding it)?” (*Sûrat Muhammad*, 47:24)

If one approaches the Qur’ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur’ân’s revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

“The month of Ramadan, in which the Qur’ân was revealed as a **guidance** for mankind.” (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur’ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur’ânic recitation.

I must thank Mr, Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ân done by Dr. Muhammad Taqi-ud-Din Al-Hilâlî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân, that may help to improve this presentation. وما علينا إلا البلاغ

**Abdul Malik Mujahid**

General Manager

November 1999



## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
 نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
 عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

the Most Gracious (of) Allah in the Name  
 (is) to Allah all praise the Most Merciful  
 the Most Gracious (of) the worlds the Lord  
 the Most Merciful the Most Merciful  
 and You (of) Resurrection we worship You Alone  
 the Way guide us to we seek help Alone  
 the Straight the Way the Straight (of) those  
 (of) those on them You have bestowed your Grace  
 (of those) nor upon them those) your anger is  
 who went astray

### Sûrat Al-Fâtihah (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. 2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

Alif-Lam-Mim ۝ that the Book ۝ no ۝ doubt ۝ in it ۝ a guidance ۝ for the pious ۝ who believe ۝ by the unseen (unperceivable humanly apparently) ۝ We have ۝ and out of what ۝ the prayer ۝ and perform ۝ provided them ۝ and who ۝ they spend ۝ and ۝ who ۝ believe ۝ in what ۝ in what ۝ has been revealed (sent down) ۝ to you ۝ and ۝ what ۝ was revealed ۝ before you ۝ and in the Hereafter ۝ they ۝ believe with certainty ۝ on ۝ those (are) ۝ those (are) ۝ their Lord ۝ and those (are) ۝ those (are) ۝ the successful ۝ those who ۝ disbelieve ۝ same ۝ to them ۝ whether ۝ you ۝ warn them ۝ or ۝ do not ۝ warn them ۝ (you) ۝ not ۝ they would believe

## Sûrat Al-Baqarah

## (The Cow) II

In the Name of Allâh,

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of

Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*]. 4. And who believe in (the *Qur'ân* and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the *Taurât* (Torah) and the *Injîl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

and on <sup>٧</sup> قُلُوبِهِمْ on <sup>٨</sup> عَلَى Allah (has) set a seal خَتَمَ  
 (there is) <sup>٩</sup> غِشَاوَةٌ their eyes أَبْصَارِهِمْ and on <sup>١٠</sup> سَمْعِهِمْ their hearings  
 a great <sup>١١</sup> عَذَابٌ torment and for them (is) وَلَهُمْ a covering  
 and of النَّاسِ people (mankind) وَمِنَ (there are some) who يَقُولُ say ءَامَنَّا  
 and we believe بِاللَّهِ Allah in وَيَأْتِيَوْمَ Day and in الْآخِرِ the Last وَمَا  
 they believe بِمُؤْمِنِينَ ﴿٨﴾ they not يُخَادِعُونَ deceive Allah وَالَّذِينَ  
 they deceive وَمَا believe (do) not يُخْدَعُونَ while they deceive  
 they perceive <sup>٩</sup> يَشْعُرُونَ and do not وَمَا themselves أَنفُسُهُمْ except  
 and increased <sup>١٠</sup> فزَادَهُمُ (is) a disease مَرَضٌ their hearts in <sup>١١</sup> فِي  
 them Allah <sup>١٢</sup> مَرَضًا disease (in) وَلَهُمْ (is) and for them عَذَابٌ  
 tell <sup>١٣</sup> يَكْذِبُونَ they used to كَانُوا for what بِمَا a painful torment  
 lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and